

both In the persistence of old mores and the weakness of new ones. Every emigrant is forced to change his mores. He loses the sustaining help of use and wont. He has to acquire a new outfit of it. The traveler also experiences the change from life in one set of mores to life in another. The experience gives him the best power to criticise his native mores from a stand-point outside of them. In the North American colonies white children were often stolen by Indians and brought up by them in their ways. Whether they would later, if opportunity offered, return to white society and white mores, or would prefer to remain with the Indians, seems to have depended on the age at which they were captured. Missionaries have often taken men of low civilization out of the society in which they were born, have educated them, and taught them white men's mores. If a single clear and indisputable case could be adduced in which such a person was restored to his own people and did not revert to their mode of life, it would be a very important contribution to ethnology. We are forced to believe that, if a baby born in New England was taken to China and given to a Chinese family to rear and educate, he would become a Chinaman in all which belongs to the mores, that is to say, in his character, conduct, and code of life.

113. Antagonism of earlier and later mores. When, in the course of time, changes occur in the mores, the men of a later generation find themselves in antagonism to the mores of their ancestors. In the Homeric poems cases are to be found of disapproval by a later generation of the mores of a former one. The same is true of the tragedies of the fifth century in respect

to the mythology and heroism in Homer. The punishment of Melantheus, the unfaithful goatherd, was savage in the extreme, but when Eurykleia exulted over the dead suitors, Ulysses told her that it was a cruel sin to rejoice over slain enemies.<sup>1</sup> In the *Iliad* boastful shouts over the dead are frequent. In the *Odyssey* such shouts are forbidden.<sup>2</sup> Homer thinks that it was unseemly for Achilles to drag the corpse of Hector behind his chariot.<sup>3</sup> He says that the gods disapproved, which is the mystic

" 1 *Od.*, XXII, 474 ff.      2 *ibid.*, 412.      « *Iliad*, XXII, 395.